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January 1, 1978 BI-WEEKLY URDU-ENGLISH NEWSPAPER TO SERVE THE PAKISTANI COMMUNITY ABROAD VOL. 6 No. 20

Friendly Ties Stressed

ZIA VISITS ZIA

Islamabad: Dec. 22-24:

Gen. Zia ur Rehman, the military ruler of Bangladesh visited Gen. Zia ul Haq, the military ruler of Pakistan, between Dec. 22-24. While not the first visit of leaders between the two countries, it is reported that several important decisions were taken to put relations back on the right track following the Bangladesh crisis of 1971.

Since Feb. 1974 when the former prime minister Bhutto recognized Bangladesh during the Islamic Summit Conference, relations have been steadily improving. In particular, in the field of economics and trade, things seem to have gone well. This visit will correct things politically also.

IMAGES HELPED:

Gen. Zia's visit to Pakistan will help boost his image in Bangladesh where considerable goodwill appears to exist for Pakistan despite the 1971 tragedy. The Bangladesh President will use this to strengthen his position in his country where he recently announced the formation of a new political party. His tenure has been rough and ridden with crisis since assuming office in 1975.

Gen. Zia ul Haq, though senior in rank(Gen. Zia ur Rehman was a major in 1971) is still new to the

political game and is under pressure to restore civilian rule quickly. His counterpart's visit from Bangladesh and his own 5-day trip to China from Dec. 14-Dec. 19 would tend to give him time for warding off elections for the moment.

Muslims Protest Release of Film on Prophet Muhammed [PBUH]

The release of the film "Muhammed, the Messanger of God" by Astral Film Distributors was strongly protested by Muslims in Metro Toronto who lobbied both the distributors' offices and famous players theatre where the film was to be screened.

After a detailed and at times hot exchanges between a deputation of concerned citizens, Muslims as well as non-Muslims and the film distributors, it was agreed that the film would be "withdrawn from public viewing for the moment." The delegation consisted of Saeed us Zafar, A. Razzak Riffi, Zafar Bangash and Rev. Duke Gray. The promoters finally agreed that it was not their intention to offend the sensitivities of any group but that considerable expense had been incurred which had to be recovered.

Initially the film was to be released in several cities in Canada but following this meeting on Dec. 20, 1977, release of the film was withdrawn until further notice.

The screening of this film was portested in several cities in the United States in particular Washington, New York and Chicago.

In Washington Hamaas Abdul Khaalis got the film withdrawn from cinema halls following a hostage incident in Washington D.C. Unfortunately ambassadors from Iran, Egypt and Pakistan intervened resulting in a conviction of 123 years in jail for Abdul Khaalis, the leader of the Muslims in Washington D.C.

A meeting was called at the Jami Mosque also on Sunday Dec. 25, 1977 where a petition was signed to have the film banned. Similar moves are afoot in the rest of Canada.

Muslims wishing to know more about this should call at (416) 270-3919.

Concerns of Pakistanis in Canada

There are an estimated 20,000-25,000 Pakistani Canadians in Canada of which over 60 per cent reside in Ontario.

A delegation appointed by the military authorities in Pakistan to review the operations of Pakistan Embassies also visited Canada. During their stay, a brief stopover was made in Toronto to discuss the situation of the community and its problems in Canada.

The delegation consisted of Agha Hilali (who did not visit Toronto) Ambassador Maqbool Bhatti and Brigadier Rashid. They have been visiting North America and will be returning home shortly with their report.

This report (abridged here) was presented to the delegation in written form by **"Crescent International" & Pakistan Study Circle.**

Dealing with the Embassy:

Most of the dealings of Pakistanis with the embassy in Ottawa relate to consular facilities for passport or visa renewal, birth registrations, certification of earnings and information pertaining to import of goods into Pakistan

Areas of Concern:

The most frequently voiced concern about the embassy is the delays people encounter when requesting passport or visa renewals. Attitudes of some embassy officials, mostly on the clerical level have also been cited as areas of concern and disappointment. Obviously there is a general comparison between services received in the various government departments of Canada and those handed out at our mission in Ottawa.

The high fees charged for urgent services, for example $66.00 for an urgent passport compared to $12.00 for a Canadian passport have also been criticised by several people. The problem is further compounded by the fact that people do not actually get the prompt service for which they have been charged.

Some of these complaints have been brought to the attention of the embassy staff and it is our opinion that services have improved in recent days. The embassy staff in turn have pointed out that delays are encountered when people do not fill out application forms correctly or insufficient funds have been sent for services requested. In both cases it was pointed out to the staff that should this be the case, applicants should be advised of deficiencies in their documents by return mail so that appropriate action can be taken without causing excessive delays for people.

During Visits To Pakistan:

Apart from remitting foreign exchange, overseas Pakistanis make frequent visits to Pakistan. Stories of maltreatment at the hands of customs and other official abound. Unnecessary questions are asked to delay and thereby hope to procure something from the returning resident.

This situation is further

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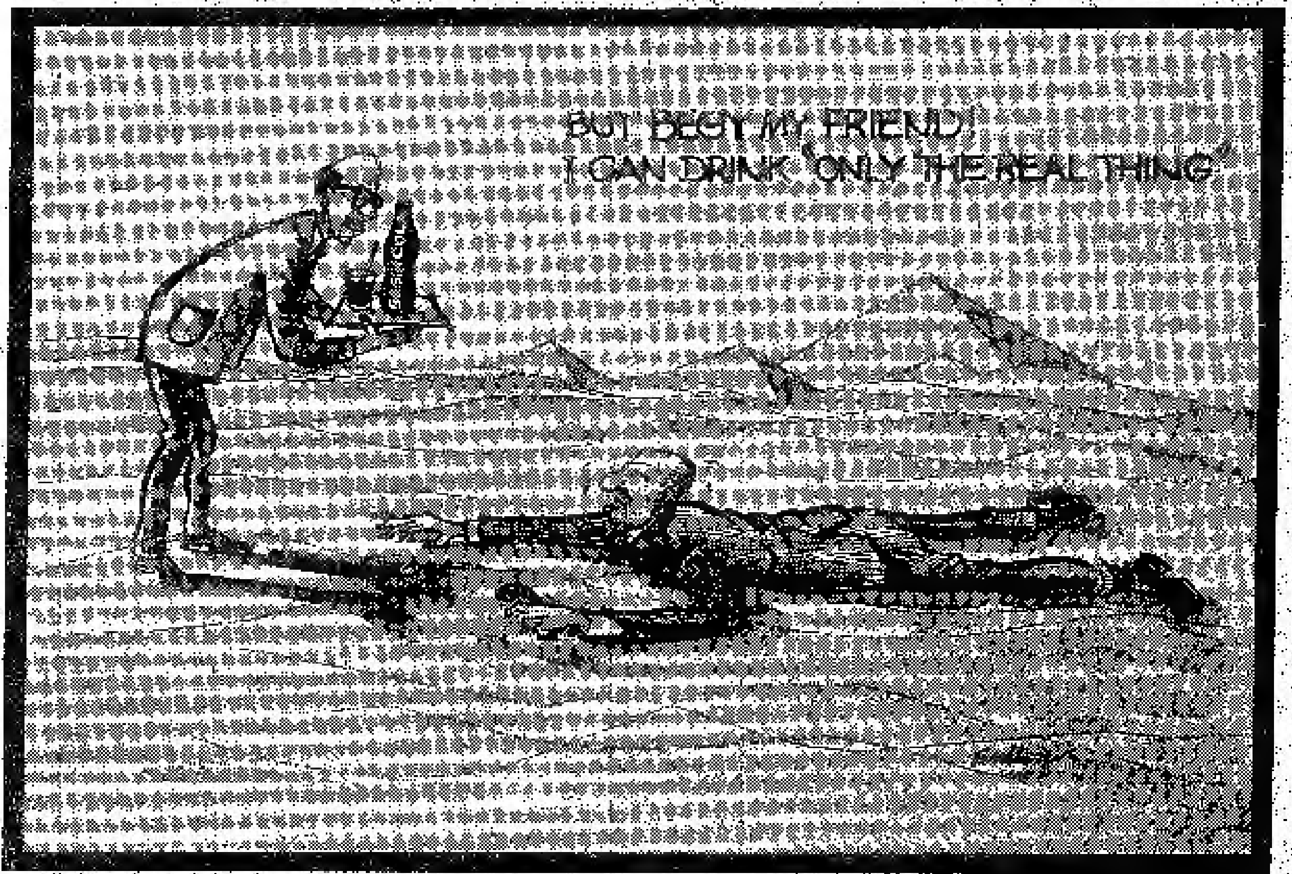

COMMUNITY NEWS

Concern of Pakistanis in Canada

pounced when some overseas Pakistanis attempt to pass banned items or attempt to get away without paying customs duty on allowable goods by bribing customs officials. Since the policy is not applied uniformly, it leads to enormous difficulties for the vast majority of overseas Pakistanis.

Recommendations:

In the field of Consular services in Canada, it is strongly recommended:

1. that a consulate be opened in Toronto where about 60 per cent of the entire Pakistani population in Canada reside. Such a consulate would serve the entire Southern belt of Ontario;

2. that the person appointed for such a post must have a keen sense of serving the needs of the community rather than getting involved in the local politics of the community.

Regarding complaints of returning Pakistanis, it is recommended:

1. that missions abroad should have clear, concise and upto date information regarding items allowed as personal baggage to Pakistan;

2. that missions abroad be empowered to accept customs duty on goods being taken into Pakistan and issue a 'Clearance Certificate' so that no further red tape is involved once people reach Pakistan. Of course those who still wish to pay duty on their goods in Pakistan could do so.

Expectations from Missions Abroad:

The primary function of our missions abroad is to represent Pakistan in the country of residence. Unfortunately some missions do not measure up to this expectation. It is our belief that Canada is an important country and has helped Pakistan in several important ventures. The efforts of the embassy should be directed towards enhancing the image of Pakistan on several fronts.

There is also an urgent need to consider the possibility of appointing technically qualified personnel to the embassy staff, particularly in those countries where there are important technical negotiations going on, so that useful technical input can be provided on time.

On Pakistani Affairs:

Pakistanis resident abroad are keenly aware of the situation prevailing in Pakistan and would like to see Pakistan prosper and flourish. We feel that the following items need immediate attention:

1. Clear assurances should be given that elections would be held within a given period of time;

2. the report of the Hamoodur Rehman Commission be made public as soon as possible;

3. that an economic policy by devised which should be independent of political climate so that the country can prosper without interruption from political uncertainty;

4. that consideration be given to the demand that overseas Pakistanis should have some form of representation in the Pakistani parliament. Similar arrangements exist for the Italian community in Canada.

Changes in Benefits

Canada Pension Benefits

Canadian Scene—Beginning January 1, 1978, couples who divorce may split Canada Pension Plan benefits accrued during their married years even when one of the partners has never worked outside the home or contributed to the plan.

This amendment to the CPP Act is considered to be a major breakthrough by women's groups, who see it as the first step toward recognizing the contribution of homemakers.

To receive benefits, the non-working spouse must apply within three years of divorce or annulment. Common-law relationships are not recognized in the legislation.

It should be clearly understood that only Canada Pension recipients who retire after January 1, 1978, will receive the maximum $194.44 a month, if the recipient has contributed at the maximum rate since 1966.

Baby Bonus

Beginning January 1, 1978, the monthly baby bonus cheque will increase by $1.79 to $25.68 for each child 17 and under. Special allowances to foster parents and welfare agencies were increased by $1.79 a month for a total of $25.68 per child.

Old Age Pensions

Beginning January 1, 1978, the basic old age pension for everyone 65 and over will rise to $153.44, an increase of $3.01. The new monthly total for single people receiving both the old-age security pension and the maximum guaranteed income supplement will be $261.06. For a married couple, both pensioners, the combination of the basic pension and the maximum supplement, will mean cheques totalling $496 a month.

The maximum spouse's allowance paid to people between 60 and 65 years of age married to old-age pensioners, will increase to $249 monthly, up from the present $244.12.

Unemployed Face New 12-Week Rule

Canadian Scene—Metro Toronto residents seeking unemployment insurance now have to work 12 weeks instead of eight to be eligible for benefits. The new rule affects new applicants but not those already receiving benefits.

The qualifying period now varies with the unemployment rate in the region where the individual usually lives. In regions with high unemployment such as Newfoundland and Quebec, residents will be eligible for benefits after 10 weeks work in the preceding 12 months. In low jobless areas such as southwestern Ontario or Alberta, the period is 14 weeks.

For purposes of the new Unemployment Insurance Act passed in August, Canada has been divided into 16 regions. The eligibility requirement for each region will be calculated on the basis of a three-month average of unemployment. The Toronto-Hamilton average, for example, is now 7.3 per cent. If the three-month average dips below 7 per cent, the eligibility period will rise to 13 weeks. However, if the average rises above 8 per cent, the work period will drop to 11 weeks. The new rates will be announced each month.

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Full Service Consulate-General for Montreal

Montreal—The Pakistani Consul-General's Office in Montreal will begin performing regular consular duties on December 15.

The office of Pakistan's trade commissioner in this city was converted to a Consul-General's Office only last March. It can now perform all consular functions, such as issuance and renewal of passports and issuance of earnings certificates, for Pakistani nationals in the vicinity of Montreal.

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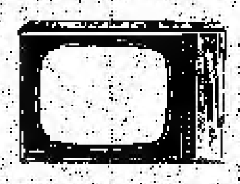

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"In the Punjab, Wali Khan is a Traitor But I'm Not!"

The 'Pakhtoon Mor' Speaks

By Razia Bandrey

This interview reproduced here wasconductedfor "The Herald" in September 1977.

By Razia Bandrey

Q. The "traitor" image has always been associated with your family. Why?

A. We have been accused of opposing Partition. But it was not the Partition of India that we were opposing; it was the partitionof Muslims. We were against the division of Muslim strength.

After Pakistan was formed, Ghaffar Khan took an oath of loyalty to the country as a member of the first Constituent Assembly. If anyone takes an oath of loyalty in the Assembly, it should be accepted.

But though everyone uses the slogan, "Pakistan ka matlab kya, La Ilaha Illallah", the spirit and the meaning of this slogan, and of Islam, have never been enforced in Pakistan. For 30 years, we have been the traitors. One government comes into power, dubs us traitors bans the party, then the next government comes into power, calls us loyal, lifts the ban on the party.

The trouble is that every one who comes into power begins to think that he is Pakistan. And when anyone opposes him, he raises the slogan that they are opposing Pakistan, opposing the government and opposing Islam. That is the story of our ghaddari. We are so used to being called traitors, that if somebody doesn't call us that, we feel there is something lacking in us; perhaps there's been a change in our character.

Q. Did Bacha Khan ever make an offer of co-operation to the Quaid-e-Azam?

A. After Pakistan was formed, when the Quaid-e-Azam was to visit the Frontier, Bacha Khan tried to contact him. He wanted to evolve a common programme for all the social and political forces in the country, so that the new nation could progress. But Quyyum Khan who was the be all and end all of the Muslim League at that time, told the Quaid-e-Azam that an assassination plot was being hatched against him, and if he went to Utmanzai to Abdul Ghaffar Khan, he would be assassinated. So the meeting was sabotaged.

Qayyum Khan is the only man in the world to have banned his own book. He wrote Gold, Not Guns before Partition, while he was in the Congress. Then he joined the Muslim League and later formed the Ministry in the Frontier. That book was totally in favour of the Congress, and so it became an embarrassment to him later. Qayyum Khan's rule was the worse period in the Frontier before Bhutto's.

Q. Ghaffar Khan has been quoted as demanding an independent Pakhtoon state which would be a buffer state between Pakistan and Afghanistan. He is also quoted as having said that he doesn't recognise the Durand Line. Would you comment on that?

A. Wali Khan was also asked by the Hyderabad Special Court what Bacha Khan means by Pakhtoonistan. And he stated in very clear terms that by Pakhtoonistan, Bacha Khan means that the Frontier should be re-named after the inhabitants of this province, just as Punjabis have their Punjab, Sindhis have their Sind and Baluchis have their Baluchistan. That is the only purpose.

Can anyone be so foolish as to ask for independence for an area which does not have a sea or land outlet? Look at the Frontier Province. We have Afghanistan on one side, China on the other, on one side our frontiers meet Iran's, some are here, some there. How can we form an independent state? Where is the outlet? We are not birds that we can fly. So I can't understand how anyone with even a little political awareness could be so foolish as to think we would want such a helpless state.

The Frontier is a small place with immense resources, but they are underdeveloped. If a small underdeveloped area gets independence what expectations of economic prosperity can its people have? Yes, we have said that we are citizens of Pakistan and we should be treated as such. This we said yesterday, this we say today, and this we will say tomorrow.

Q. What exactly do Bacha Khan and Wali Khan mean when they talk of Pakhtoon rights?

A. Basic human rights.

Q. But that is applicable to the whole of Pakistan. What particular grievances does this province have?

A. We talk particularly of this area because after Pakistan was formed Qayyum Khan let loose a reign of terror and violence. People died in jails. Property was confiscated—my own father's property too. For two years we did not even know where these people were, or if they were dead or alive. We didn't get any letters. They came home after seven years. I laugh at the leaders of today and tell them that today's jails are like Barri Imam melas.

After these seven years the government changed. Iskandar Mirza came for a short period, then martial law was enforced. The same feeling continued: that we were getting nothing, nothing. The difference between Sind and Punjab and the Frontier is that the Frontier is more politically conscious. The beating we have got has made us come to our senses. So if we don't get clothing or education, we shout for them. This is what we mean when we ask for our rights. If we say that the Frontier or Baluchistan or Sind or Punjab-any province of Pakistan-should be given its rights, this is neither treason nor anti-Pakistani. I don't know how people can call it that.

Q. Is it true that Bacha Khan was offered money by Iskandar Mirza for rural uplift, which he refused?

A. Yes.

Q. Why?

A. Because that money was not offered sincerely. It was a political bribe. We have been deluged by offers. There has been no government which has not made us an offer. But thank God we have not strayed.

Q. What offers have been made?

A. At every stage, every government has first tried to talk to Bacha Khan and bring him to its way of thinking. He had many meetings with Ayub Khan. And as for Bhutto, you have seen how he has acted. Till the last day, on the night of 22nd-23rd April, the night I was arrested, he made me an offer. Our agitation was at its height. Before that, he had sent many people, one by one, with offers-we will do this, we will get you that...they had promised us the moon. The morning after I was arrested, Bhutto sent an emissary with an offer. He said you people are politically and ideologically very close to us; our programmes are similar; we are both progressive parties. Where have you gone and got yourself entangled? Come and talk to us.

And what was his offer? He would give us the government in the Frontier, there would be re-elections in Baluchistan and we would be able to form the government there, the Hyderabad Tribunal case would be withdrawn, all prisoners would be released, all cases before special tribunals and special courts would be withdrawn.

First the Frontier and Baluchistan were alone in the struggle. This alliance arose because both provinces have suffered tyranny and repression. And if you share pain, you come closer. We feel that way now for Sind and Punjab too. When Bhutto unleashed terror and repression on those provinces, the whole of Pakistan became united. This is the one service he had done this nation.

He tried to create a split between the Frontier and Baluchistan. He sent scores of people to the Hyderabad jail to try and alienate the Baluch leaders from Wali Khan, and talk to them separately. He used to say that you are the ones facing violence and repression; Baluchis are dying; your blood is being shed; yet the leadership belongs to Wali Khan. Leave him and you will get everything. But he saw that the whole nation had united politically and that we small provinces had aligned ourselves with the big ones, that we boycotted the elections though we had won.

Q. Bacha Khan and Wali Khan call themselves national leaders but their appeal is limited to the Frontier and Baluchistan. Why is the Punjab allergic to you or why are you allergic to the Punjab?

A. Not the whole of Punjab. There are crores of people in the Punjab. There is one small faction in the Punjab which has been in power from 1947 till today the Muslim League, the Republican Party, the Convention Muslim League, the People's Party. Bhutto himself was the Convention League's Secretary. General and now he is the PPP Chairman. When a sun starts to set, these people turn their faces away towards the rising sun. They go from the funeral of one party to join the wedding procession of another party. (Eik party ka janaza utha hay, yeh log janaza ke saath jate hain, jab doosri party ki barat atti heh, barati banke saath chaley jatey hain). And those same people exploit the whole country. That is a particular clique and it does not want anyone to come and talk to the people.

Wali Khan was arrested because of his Punjab tour, when millions of people came to hear him. It was at the end of January. I was not in active politics then, but those who were with him say that such crowds had never been seen before. People used to listen to him till midnight. If the whole of Punjab was allergic to him that wouldn't have happened. Only one clique is allergic to him. This clique exist not only in the Punjab but in all the provinces. They think only about themselves, about how to obtain ministerships licences, permits. This clique exists everywhere, but because there are more people in the Punjab, there are more of them there and they rule the whole country and exploit it.

Q. You said recently that Wali Khan is a traitor in the Punjab, but you aren't...

A. When I went to the Punjab, PNA workers surrounded me and asked me why Wali Khan hadn't been released. I told them that if we take up his cause, the Punjab gets annoyed. Those same people now say we will get him released. I maintain that the Punjab hasn't been allowed to develop politically Their emotions and courage are equal to anyone else's. Punjab was on top in the recent agitation-in the sacrifices they made, the way they bore the terror and repression. But they have not been given the correct line. I call this a conspiracy, because if the Punjab wakes up and becomes politically aware, then things will become difficult for these people.

I feel that the Punjab has woken up now. Baluchistan and Frontier have always been politically conscious. Sind, too, has raised its voice from time to time. But till the Punjab wakes up, nothing can be achieved. Punjab woke up after the 9th of March, and the whole complexion of the situation changed. And that's when the "strong chair" was shaken. If we have any complaint against the Punjab, it is this: that since they are in a majority and everything depends on them, they should wake up and make amends. One newspaper wrote an editorial on that, asking what sin Punjab had committed. Wasn't it sin enough that they inflicted Bhutto on us? I told them they should make amend --and they did. They got Bhutto out.

Q. The traitor image has not touched you yet?

A. Not yet. No one has ever called me a traitor—not to my knowledge.

Q. The NDP's appeal is still largely regional, restricted mainly to the Frontier and Baluchistan.

A. Not now. You have seen the NDP in Karachi. I maintain that no one can win a seat there without the NDP's support.

Q. And in the Punjab?

A. We are also trying in the Punjab, and I think we have made some progress. We intend to invade the Punjab politically, not the kind of assault Khar once accused us of. When he ordered firing on the Liaquat Bagh meeting in '73, he said that people from the Frontier had come to invade the Punjab.

Contd.....on page 4

CRESCENT International

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Hopeful Future

The Muslim World today is in a state of flux; the vision of its ultimate destiny is marred by an uncertainty of the present. Monarchs, presidents and generals (even colonels) are at war with their people. Despite recent increases in revenue, the vast majority of the Muslim people lead a life of poverty, deprivation and despair. Only a tiny minority have usurped the wealth and are squandering it on worldly pleasure with help and encouragement of their western 'friends'. It is the story of Allahdin trading his magic lamp with a new one, all over again!

But fortunately this is only half the picture: there is a brighter side to the plight of Muslims. In approximately two years from today 1400th anniversary of the Great Historic event, the Hijra would be celebrated. While Muslims renew their commitments during every prayer, certain events on the worldly level add to a greater awareness and understanding of Islam.

There would be nothing new in simply celebrating the turn of a century; similar events like Islamic Summit Conferences are frequently arranged by Governments for the Governments in order to promote their own peculiar images. The proposal for the celebration of the Hijra Centenary came from a group of Muslims Associated with the Muslim Institute for Research and Planning in London, England. It is significant because perhaps for the first time in recent Muslim history, Muslims outside the Muslim World are not extending a begging bowl to help them with their local problems. These Muslims are making a personal sacrifice, in money, time and comfort, work towards the rejuvenation of Muslim thought. The proposals include an historic march from Mecca to Medina at the turn of the Centenary year where all Muslim governments would sign a Charter to be called "Charter of Medina." Symposia, Conferences and Exhibitions are proposed for all parts of the World to coincide with this great event. A series of three books on the Seerah of the Prophet (PBUH) to be called "The Road to Medina" are also planned as part of the contribution to be made by the Muslim Institute.

It is a matter of great comfort that at least some Muslims are concerned about the well being of the UMMAH as a whole, even though the UMMAH exists in fragments at the moment. If Muslim mind, intellect and effort can be redirected towards reviving the Spirit of Islam, there is little doubt that Muslims can look forward to a future surpassing in glory their past, however bleak the present may appear.

SAYINGS OF MUHAMMAD

PEACE BE UPON HIM

THE LAST PROPHET

POVERTY

Poverty is my pride.

It is near that poverty will become a cause of infidelity.

O Lord! Keep me alive a poor man, and let me die poor, and raise me amongst the poor.

Letters to the editor

I have been reading "Crescent" quite regularly and in the beginning I greatly valued the way you were covering the day to day struggle of the Pakistani people against a self-centered but more brutual dictator than Ayub Khan.

Your columns had been very eloquent for basic issues like democracy, freedom of speech and human rights that were ruthlessly suppressed by previous regimes. The subject matter in your esteemed columns shrieked with protests the way the army (which is now is power) barbarically killed hundreds of people with their bullets, people whose only crime was to demand freedom from incessant oppression. It was the same army which became internationally known for their shameless and barbaric acts on Muslims of former East Pakistan.

Now to my disappointment, your editorials and news coverage seem to be pathologically preoccupied with "Bhutto and more Bhutto". People do not need to be convinced further how bad Bhutto was. Why do you forget that it was the people who with their great struggle and sacrifice pushed this "rat" out? What is expected from your columns is what is to be done next after the successful ouster of Bhutto. There is no more emphasis on the vital issues like democracy, fundamental rights, parliamentary system and basic human rights that are entirely non-existent even now.

Your columns seem to give the impression that it is Gen Zia who is the HERO (who was very close to Bhutto). (When actually it was the people of Pakistan who were the real heroes. Not long ago it was Gen Zia who gave a statement that if Bhutto is re-elected he would salute him again. This same man who was hiding somewhere in the barracks while people were shot by the army few months ago, now happens to be a savior, "an honest Muslim", and an expert in running the country's affairs. How could we be deceived so easily when the memories of the ruthless massacre of people are still fresh in our minds? To our shock your paper even printed his message on "Iqbal Day" in a "Box" in the Oct. 15 issue. Why do you project him so much, is it reall necessary?

Your editorial "Trust Betrayed" in Oct. 15 issue, while talking about "journalism being sacred," it very tactfully ignores the necessity of criticism of the present regime. Your editorial ignores vital questions like:

1. Why Bhutto is not being tried in public when he is a public criminal and not the army's?
2. Is there a possibility that the army is trying to win some time to establish a good image which it lost in the recent past in the eyes of the people who experienced brutalities by the army before Bhutto's ouster, bombing in Baluchistan in the previous years, atrocities on Muslims of former East Pakistan and firing on numerous occasions on the student community in the past? And if it is true, then at what cost?
3. What is the necessity of Martial Law at this time unless the present regime wants to cool down the democratic fervour in the name of Islam?
4. Is there a possibility that there might be a plan to establish a third dictator in the form of a pseudo-Islamic and pseudo-democratic structure? If Gen Zia has no intention of staying long, then why is he establishing himself politically and visiting Afghanistan and making statements on foreign policy, when he is only a care-taker in the real sense?
5. Why an indefinite postponement of elections? What is he afraid of? Why so many restrictions are still imposed on the people?
6. Why some of the politicians are still in jail? How come he is negotiating with different political groups? This is what Bhutto was doing too.

Being the only paper in North America, these are the questions that one should be raising instead of being carried away and get our attention diverted by the currents of continuous exposure of Bhutto who is "already exposed" to the people crystal clear.

While I am disappointed at this time with "Crescent" I still have lots of hope in this paper and want to be more proud of this bi-weekly. By the way I liked the manner in which you exposed the chronic deficiencies, malfunctioning and irresponsible acts of Pakistan Embassy.

Thanking you.

Maulana Haji Abdul Latif
OHIO, United States.

"In the Punjab, Wali Khan is a Traitor But I'm Not!"

continued

We don't want to launch that sort of an attack; we just want to strengthen our position there.

Q. So you will be touring Sind and the Punjab in this election campaign?

A. Definitely.

Q. You will be concentrating on these two provinces?

A. Not concentrating, but giving them equal time. These are the provinces where we need to work the most, particularly in the rural areas of the Punjab.

Q. What is your assessment of the situation there?

A. I am not familiar with the interior of the Punjab. There are a lot of places I still haven't been to. But some people say - some people-that he (Bhutto) still has some influence there. But anyway, whether we have any influence there or not, we have to go there, so that no one can say that we didn't go, didn't speak and they didn't get a chance to hear us.

Q. How do you see Qayyum Khan's future?

A. That kambakht has no future and no past. In 1970, his party had the second position in the Frontier, NAP had 15 seats and Qayyum Khan 10. And he sold them all one by one. All 10 of his members joined the PPP and he still calls himself a leader!

Q. Mr. Bhutto got unexpectedly big receptions in the Punjab and Sind.

A. The population of the Punjab is 35 million. If out of that number, 50,000 opportunists go to receive him, can't we allow him even that? The way he had looted this country...he didn't do it alone, those people helped him. Their fates are linked with his. And then people also go out of curiosity, though it's the same Bhutto, the same face, the same talk and probably the same clothes. Then there were some people who were paid. Not only has he looted this nation, he is using that money against us.

Q. Do you completely discount the possibility of a sympathy vote for Mr. Bhutto now that he is out of power?

A. To feel sympathy for anyone who has done what Mr. Bhutto has done to this nation is ghaddari. An emergency for five years...DPR was his ghar ki laundi...the way our boys arrested in the bomb blast cases have been tortured...it is indescribable. Each boy's story is a thousand times worse than J.A. Rahim's. The Dalai Camp incident has been exposed, the others have yet to come out. This is our biggest misfortune that there has been no accountability, no matter what anyone has done.

Q. How would you have Mr. Bhutto account for what he has done?

A. He should face an open trial, which should be telecast and broadcast.

Q. Have you ever considered the possibility of the office for yourself?

A. Never.

Q. Would you accept the post if you were offered it?

A. No.

Q. Why not?

A. Because it is a very big responsibility. And if one does not have the capability to do the job, one should admit it. I don't see those qualities in myself which are necessary for this big responsibility. I am being absolutely sincere. I have been asked this question so many times. I don't consider myself capable of reaching the level of the prime ministership of any country. So if I can't do the job, why should I accept it? Has this nation not suffered enough injustices; why should I add to them? I have never eyed the chair.

Whose Canada?

Text: The reply to "the lawyer's question" - Luke 10:25-37.

Like so many stories in scripture, the story of the good Samaritan is usually misinterpreted and misunderstood. It is often interpreted to defend a kind of goody-goody personal moralism, in which the image is upheld of a kindly individual who offers a compassionate helping hand to another suffering individual in need. In this way, the story can be used to promote conventional philosophies of personal charity and individualistic moralism without regard to the social causes of human suffering.

To understand the deeper meaning of the story, we have to go back to the social setting in which it was told. Remember the lawyer's question? "And who is my neighbour?" Jesus' answer was given in the form of a story, a parabolic story. According to Jesus' story, your neighbour is not necessarily the familiar face next door, or the officially appointed guardian of the good society, meaning the priest or his third-order subordinate cultic official, the Levite. Your neighbour may indeed be the Samaritan. And who or what is a Smaritan? Here lies the key to the story.

The once-proud Empire of David and Solomon established nearly 3000 years ago covered all of Palestine. Following their reigns the territory broke into two major divisions: the Northern Kingdom, called Israel, and the Southern Kingdom, called Judah. The Temple of Solomon continued at Jerusalem, in Judah. Later, the descendents of the Kingdom of Israel developed their own temple on Mt. Gerizum in what came to be called Samaria. The term "Jew" derives from the Southern Kingdom of Judah, and designates those who worshipped at the Southern Temple in Jerusalem. In their eyes, the Samaritans were but heathens worshipping at a false temple, a bare 30 miles or so to the north. Even worse, they pretended to be Jews because of their use of the Torah. To this day, the Samaritan Faith continues with its own differing version of the Torah, and sees itself as descended from the tribes of Ephriam and Manasseh. In Jesus' time, to be a Samaritan in Judea was to be a "nigger" in the widest sense of the term. In our time, to be a Pakistani in Toronto might be Jesus' parabolic answer to the lawyer's question, "Who is my neighbour?"

A more vivid contrast to portray the original meaning of the story might be had by envisioning Jesus at a meeting of the Klu Klux Klan in Mississippi in which someone asks, "Who is my neighbour?" To which he replies with a story about the Southern Baptist minister who passes by on the other side. Then comes the County Sheriff who speeds by in his patrol car. Finally, along comes this nigger in a mule cart, who stops, reaches down, and takes you off to the hospital for help.

"Who is Your Neighbour"

And remember further, the original question which started the whole thing off was the more fundamental one of "How would I live?" to which Jesus replied with the ancient Jewish confession: to love God and to love your neighbour as yourself.

Who is your neighbour?

Your neighbour may the immigrant from Pakistan who you fear has come to steal your job. Your neighbour may be the farmer in rural Quebec who you suspect wants you to learn French in Toronto. Your neighbour may be Rosemary Brown who someone accuses of trying to undermine the foundations of society from her seat in the British Columbia legislature.

Whose Canada is this anyway? Who are the niggers of Canadian society? Who are the outsiders? The point of Jesus' parable was to tell the lawyer that there are no real outsiders. We must make the same point to the lawyers who make legislation in Ottawa.

Who are the Samaritans of Canada today? The first obvious group are the "visible" immigrants who derive from non-Anglo-Saxon cultures: Asians, Africans, West Indians, South Americans. Yet I have spoken to black Canadians born here whose parents and grandparents have lived here from the time of the Underground Railroad, who still feel like strangers in this, their own country.

The Western Guard will define Samaritans for you. They will tell you that the only good Paki is a dead Paki. After all, the Western Guard as an insignificant lunatic fringe group, we should bear in mind that their candidate was the second-place runner-up in each of the last two municipal elections for mayor of the City of Toronto.

And then there was the woman who wrote a letter to the Toronto Star some time ago about the Air Traffic Controllers dispute in Quebec. She said that all this fuss about whether to speak French or English could be resolved if everyone would just learn to speak Canadian-which she said was the language in which her letter was written.

QUEBECOIS?

The basic message which the Quebecois have been trying to tell English Canada is that they feel like niggers in their own land. Such was the title of Pierre Vallieres' book (White Niggers in America). Even though the immediate focus of dispute right now is over language, the real issue is not language, but power. It really does not matter to a farmer in rural Quebec that someone in Alberta has learned to speak French. Yet this is how the Federal billingualism policy comes over to many people who suffer from systematically unequal distributions of power: as a smokescreen for doing nothing about systematic injustice.

Language, however, does become an important factor when it becomes symbolic of power and powerlessness. Quebec's language legislation is an attempt by the powerless to declare power. It is a way of saying that the Quebecois no longer want to be treated as Samaritans in their own land.

Most large corporations in multilingual Europe learned long ago that if you want to do business with people, you speak the language of the people. Language thus becomes a non-issue there. But in the English-speaking corporate executive suites in Montreal, it is an issue because it symbolizes a much larger power struggle between whole peoples.

Some would say, of course, that all of this could have been avoided if the Native peoples of North America had pursued a more stringent Immigration Policy. The answer to that, again, is one of power. We can all argue over the moral righteousness of Native Land claims or Quebec's language legislation or Federal bilingualism, but it is all just so much hot air unless we address the fundamental question of power. Power begins and ends with peoples' ability to define themselves in relation to all other peoples.

The question of whose Canada this is may appear to rest with Native peoples. Yet, at the World Conference of Religious Leaders in Moscow, which I recently attended, the point was raised several times by delegates from Sir Lanka and Nepal about Canada's vast unpopulated lands in relation to overcrowding in Asia. They see our land as something to be shared with the world. They see this as part of the definition of a New World Order, beyond nationalism. I mentioned to them the issue of Native land claims as a Canadian priority. They responded by saying that even Native land claims must be treated from a world perspective. The same Asian delegates saw the Helsinki accords as a reactionary document serving to maintain national boundaries established by European colonialism. National boundaries were made by man, they said, not granted by God. The issue of power and the measure of justice must speak to the equitable distribution of land among all the people of earth. In the face of this judgement the proposed new Canadian Immigration Bill C-24 is a giant step backwards in world perspective. In addition, it contains numerous provisions which voilate civil liberties and human rights. I urge you to do all in your power to stop it or have it changed in fundamental ways.

As religious liberals, our fundamental task is always the theological one of knowing the religious based which underlie our social perspectives. We stand between two other massive world views, both of which contradicts our fundamental perspectives. On one side stands the orthodox religious perspective. On the other side stands the secular consciousness which rejects all religion. The question of whose Canada this is becomes dwarfed by these world views. The larger question becomes not whose Canada, but whose world?

TRUSTEES:

The orthodox religious answer is simple: this is God's world and we are God's servants, if not slaves. The power question is equally simple: it is God's power which decides things, not ours. Therefore, all human struggles are evil signs of our sinful alienation from God's power.

On the other hand, the fully secular consciousness says, in effect, that we are God. Or, in other words, the religious question is fantasy, a non-issue. This world is our world. We own it. We control it. We decide what happens. Destiny is fully in our hands. Human mastery, dominion, and control over all things is the final purpose of human life. Ultimately, this answer is as false for the religious liberal, because of its arrogance and blindness to human frailty, as is the orthodox answer for the opposite reasons.

We stand between these two world views: the orthodox and the secular. Our tradition suggests what could be called a doctrine of trusteeship. We are not the owners of earth, as the secular consciousness would suggest. Neither are we slaves to an alien divine purpose located outside us, as the orthodox religious consciousness would suggest. We are the trustees of earth, its land and resources. We are the agent of divine energy, which is not an alien power opposed to us, but is the scared dimension of our own existence which finds fulfillment in our own power. God becomes manifest only as we exercise Godly purpose in our discharge of trusteeship over earth.

Whose Canada and whose earth is this? It belongs to no one because it belongs to everyone: every creature who ever lived and who might ever come to be. To discharge that responsibility as faithful trustees is indeed to fulfill a divine mission and task. And in the breadth of that vision, none are Samaritans any longer.

Amen
Sermon of July 17, 1977
The Rev. Duke T. Gray
First Unitarian Congregation of Toronto

CONGRATULATIONS!

Ottawa – Mohammed Azam Bhatti aged 10, won the Best Athlete Trophy at the annual Gloucester Track and Field Meet, 1977.

His brother, **Mohammed Akram Bhatti**, 13, wound up winning two gold ribbons and one silver ribbon in Boys' long jump; javelin and 200-meter run, respectively.

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Stop Press !!

An Interior ministry spokesman in Pakistan ann-ounced that II thousand political prisoners have been released since the overthrow of Bhutto regime by the military on July 5, 77.

Nusrat Bhutto was placed under house arrest as a precaution against a planned protest by supporters of the Peoples Party. Benazir Bhutto is already under house arrest until January 10, '78. PPP members have accused the military authorities of arresting several hundred of their supporters before the planned protest on Jan. 5, '78.

Ghaus Bux Bizenjo, one of the jailed leaders of the banned NAP refused to be released on bail until the bail application of all others was also accepted. He further asked that the military should withdraw all charges against them and accept that the former government of deposed prime minister Bhutto had unconstitutionally dismissed their government in Baluchistan.

THIS IS THE LAW: Driving when Impaired

by Marc Linett

(Canadian Scene) – If you are stopped on suspicion of impaired driving, that is, where you are suspected of driving a motor vehicle while your ability is impaired by alcohol or a drug, there are several approaches you can take.

If you are impaired, it is a good idea to suggest that you park your car and take a cab to your home. This suggestion, together with a co-operative attitude, may demonstrate to the police that you are only slightly, if at all, impaired.

If you believe that your ability to drive is not impaired, you can challenge the police to prove that you are – and they will. You will be placed under arrest and the police will insist that you accompany them for the purpose of taking a breathalyzer test. You have a choice of either taking the test or refusing it. But you should know that refusal is an offence. In certain circumstances the driver may have a valid excuse for refusing it. An example of this is where the police officer refuses to allow you to consult your lawyer to determine whether or not you should take the test. In just such a case, the Supreme Court of Canada held that the accused's conviction should be squashed. Its reasoning was based on Section 2(c)(ii) of the Canadian Bill of Rights, which provides that ... no law of Canada shall be construed or applied so as to ... deprive a person who has been arrested or detained ... of the right to instruct and retain counsel without delay. According to the Supreme Court, this basic right of the individual has been violated.

Generally speaking, the police do not have the right to search your car if they do not have a search warrant. However, if, for example, you have been smoking marijuana in your car, the police can smell it and that would give them reasonable grounds to search your car, even if they did not have a search warrant.

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INTRODUCE

Crescent

TO A FRIEND

Mussawat Re-Issued

A deputation of five Karachi editors called on the Martial Law Administrator zone C.L.T. General Jehanzeb Arbab this afternoon in connection with the daily Mussawat Issue. According to an official release, The MLA told the deputation that the administration had decided to inform Begum Nusrat Bhutto that her suggestion in a press statement that the owners of Mussawat should be immediately granted the declaration to publish the newspaper again, had been accepted.

The editors expressed satisfaction over the MLA, decision. However, they appealed to him to release the journalists and press workers arrested yesterday and today in connection with the Mussawat Issue.

INTRODUCE

Crescent

TO A FRIEND

LAW OFFICES

Syed M.J. Iqbal Jafree
Attorney At Law
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January 5, 1978

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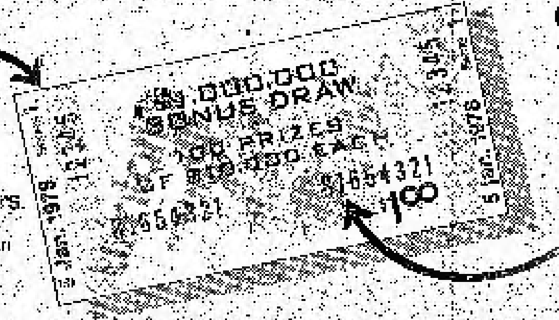

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In accordance with the Lottery regulations, all unclaimed prize money is retained in the prize fund until the expiry of the one-year claiming period. It is then transferred into a special prize fund to be available for additional or bonus prizes in subsequent draws. January 5 is our sixth Bonus Draw.

On this occasion, to accommodate the advance bonus drawing, ticket sales will cease at 6:00 p.m., Thursday, January 5, 1978. So get your ticket now, because they're going fast. And watch the special one-hour Wintario show live on TV from the Leah Posluns Theatre, YMYWHA, Toronto, January 5 at 9:00 p.m.

*one year claiming period.

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فلم

مہدی حسن گانے ریکارڈ کرائیں گے

کراچی (وطشات رپورٹر) برصغیر کے نامور گلوکار مہدی حسن خدا کے فضل و کرم سے اب صحت یاب ہو چکے ہیں۔ گزشتہ ماہ امریکہ میں ان کا اپینڈیسائٹس پھٹ گیا تھا۔ امریکہ میں ڈاکٹروں نے بروقت آپریشن کیا اور اس طرح پاکستان کا یہ نامور گلوکار اللہ تعالیٰ کی کرم نوازی سے موت کے منہ سے بچ گیا۔ اس ہفتہ مہدی حسن چند یوم کے لیے امریکہ سے کراچی آئے تو انہوں نے نگار کے نامہ نگار سے ایک ملاقات کے دوران بتایا کہ میں اب صحت یاب ہو گیا ہوں۔

[illegible]

علی سردار جعفری اور جگن ناتھ آزاد کی لاہور آمد

لاہور (نامہ نگار) بھارت کے مشہور شاعر اور ادیب سردار جعفری اور جگن ناتھ آزاد علامہ اقبال کی صد سالہ تقریبات میں حصہ لینے کے لیے آج کل لاہور آئے ہوئے ہیں۔ ایک ملاقات کے دوران علی سردار جعفری نے بتایا کہ بھارت کی حکومت کی طرف سے بنائی گئی علامہ اقبال پر ڈاکومنٹری فلم تیار ہو گئی ہے اور عنقریب ٹیلی ویژن پر اس کی نمائش کی جائے گی۔

کون بنے گا کون ہے دشمن

الہ دین نے افتتاح کیا

لاہور (نامہ نگار) مقامی نگار خانے میں [illegible] کی نئی پنجابی فلم "کون بنے گا کون ہے دشمن" کا آغاز [illegible] کی آواز میں ایک گانے سے کیا گیا۔ [illegible] کلیپ عکسبندی [illegible] نے انجام دی۔

کراچی میں پرکھ کی فلم بندی

رانی اور وحید مراد نے حصہ لیا

کراچی (اسٹاف رپورٹر) فلمساز و ہدایت کار [illegible] دونوں اپنے یونٹ کے ہمراہ "پرکھ" کی بیرونی فلمبندی کے لیے کراچی آئے ہوئے ہیں۔ [illegible] رانی، وحید مراد [illegible]

[illegible]

[illegible] شبنم، محمد علی، علاؤالدین، صاعقہ، عثمان پیرزادہ اور قوی نمایاں ہیں۔

شبنم کا ہیئر ڈریسر زندگی اور موت کی کشمکش میں مبتلا ہے

لاہور (نامہ نگار) مقبول اداکارہ شبنم کا ہیئر ڈریسر شوکت [illegible] آج کل میو ہسپتال کے [illegible] وارڈ میں زندگی اور موت کی کشمکش میں مبتلا ہے۔ [illegible]

عظیم فنکار ایوارڈ یافتہ فنکار

علاؤالدین

کی شاندار ناقابل فراموش ایوارڈ یافتہ شاہکار فلمیں

تحریر: ایم حنیف شہزاد

[illegible] علاؤالدین [illegible] ایوارڈ دیا گیا تھا۔

آس پاس

سب سے پہلے علاؤالدین کو فلم "آس پاس" میں بہترین معاون اداکار کا نگار ایوارڈ دیا گیا۔ [illegible]

آدمی

فلم "آدمی" میں علاؤالدین [illegible]

راز

یہ فلم بھی علاؤالدین کی ناقابل فراموش فلم ہے۔ [illegible] علاؤالدین کو [illegible] نگار ایوارڈ ملا۔ [illegible]

فلم

[illegible] علاؤالدین [illegible]

سنگم

[illegible] علاؤالدین [illegible]

بدنام

اس فلم میں علاؤالدین کو پہلی مرتبہ نگار کا اسپیشل ایوارڈ دیا گیا تھا۔ [illegible]

[illegible]

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(طنز و مزاح)

عطاء الحق قاسمی

بس سے سیاست دان !

بس ... سواری بھی ... اور سیاست دان بھی۔ سیاست دان الیکشن جیتنے سے پہلے عوام کے در پے ہی آتا ہے ... [illegible] ... ثابت ہوگا۔ البتہ الیکشن جیتنے کے بعد ... تبدیل ہو جاتی ہیں۔ اس صورت میں سیاست دان سوار ہوتا ہے اور عوام کو سواری کے طور پر استعمال کرتا ہے۔ لیکن بعض عوام ... [illegible] ... بھی پہنچتے ہیں!

[illegible]

سیاست دانوں کا شمار ہم نہیں جانتے کس درجے میں ہوتا ہے، البتہ ہمارے نزدیک "سیاست دانی" کا شمار فنون لطیفہ میں ضرور ہونا چاہیے ... [illegible] ... "سیاست دانی" ... [illegible]

[illegible]

لیکن اگر یہ جو سیاست دانی کا شمار خالص فنون لطیفہ میں نہ کیا جا سکتا ہو، تو اسے "کمرشل آرٹ" کی ذیل میں بہر حال رکھا جا سکتا ہے۔ اس کی وجہ یہ ہے کہ سیاست دان ... [illegible] ... "میاں اسلام ... [illegible]

[illegible]

... سیاست دان ... [illegible] ... "سیاست دانی" کا شمار فنون لطیفہ یا کمرشل آرٹ کے علاوہ ... [illegible]

[illegible]

سید امتیاز حیدر (ڈاکٹر)

یادِ اقبالؒ

یہ نظم ... دسمبر ... علامہ اقبال کے یوم پیدائش کی صد سالہ تقریبات کے سلسلے میں منعقدہ مشاعرے میں پڑھی گئی ـــــــ (ادارہ)

جو حیاتِ جاوداں ہیں بالِ جبریلؑ سے
ان کی یادِ محترم میں بزم آرائی کریں

جس کی سنگِ راہ میں پوشیدہ ہیں چشمے ہزار
اس خودی میں ڈوب کر ضربِ کلیمائی کریں

لے کے اسرارِ خودی چھوئیں گے رموزِ بے خودی
خود سے بے خود ہیں ملائک کو تماشائی کریں

خود بخود آ کر جو کھلا ہے خدا اس کی خودی
وہ خدا دے بے خودی تو عرش پیمائی کریں

یادگارِ اقبالؒ کی ہے جذبۂ عشق ... [illegible]
ہم تو بس دیوار پر تصویر لٹکائی کریں

خاک ساری پاک ہے حرف ایک خطۂ پاک کیوں
اٹھ کے تلقینِ صفائے ارضِ ملّی کریں

ملتِ اسلام ... [illegible]
ملکیت کے توڑ کر سب بت ... [illegible]

... [illegible]
وحدتِ اسلام سے ... [illegible]

... [illegible]
تا زمانہ ... جنگ آرائی کریں

قوم مردہ ہو تو سب بیکار ہیں حکمت کے کھیل
ہے امامؑ آ کر باذن اللہ مسیحائی کریں

تیری ساری کوششیں ... بیکار ہیں
ہاں ... اسلام ... ذوق افزائی کریں

دیکھ حیدر ... [illegible]
... حیدرؑ صف آرائی کریں

محفلِ شعر و سخن

(شعرائے اُردو کا تاریخ وار سلسلہ)

جوش ملیح آبادی

... [illegible]
... [illegible]

... [illegible] اور ... کر دیا
... [illegible]
جس آنکھ کے پردہ میں جھلکتے رہیں آنسو
در اصل وہ سرچشمۂ انوارِ خدا ہے
... [illegible]
... [illegible]
... سینۂ نورِ عرفاں سے
... [illegible]

مگر راتوں کو جب ... [illegible]
یہ آواز اس لطافت سے مرے کانوں میں آتی ہے
فضا میں جس طرح ... [illegible]
جھکاتی ہے ... [illegible]
حقیقت کیا بتاؤں اس صدائے روح افزا کی
یہ مشرق ہو ہے ... [illegible]

نظم: فضا سے ... [illegible] اک آواز پاتا ہوں
صبا جس طرح ... [illegible]
... [illegible] جیسے خواب میں پانی
... [illegible]
... [illegible] امروز و فردا کی
... [illegible]

شبیر حسن خاں نام، جوش تخلص، شاعر انقلاب خطاب، ملیح آباد وطن، ... میں پیدا ہوئے۔ ... کابل سے ہندوستان آئے تھے ... [illegible] ... جوش کی ابتدائی تعلیم گھر پر ہوئی ... [illegible] ... کچھ عرصہ تک غزل اور نظم دونوں میں طبع آزمائی کرتے رہے ... [illegible] ... ان کا خاص موضوع ہے ... [illegible] ... جلوہ گر نظر آتا ہے۔

ـــــــ

جامِ نو

ـــــــ

غزل

جب نظر اس نے کی بعشوہ و ناز
زندگی کے بدل گئے انداز
آئی جب رقصِ حسن کی آواز
بج اُٹھا میری آرزو کا ساز
نہ رہی مجھ میں کوئی کوتاہی
اے غمِ عشق تیری عمر دراز
راحتوں سے ہے ... عمل
آشیانہ ہے مائلِ پرواز
محرمِ دل ہے آئینۂ دل
سازِ ... ہے صدائے ساز
دیکھی دیکھی سی یہ صدائے دل
جوشِ عرفانِ غم کی ہے غماز

عادل رشید

(افسانہ)

بہنوں کی محفل

پہلی مثال

اس نے حجلۂ عروسی میں قدم رکھا تو دیکھا اس کی دلہن سرخ بیر بہوٹی کی طرح اپنا سر گھٹنوں میں چھپائے گٹھری بنی بیٹھی ہے اور ریشمی پردوں اور گدوں سے سجی ہوئی مسہری خالی پڑی ہے۔ مسہری کے چاروں طرف خوشبودار گجرے کی کلیوں کی لڑیاں بہت ہی دلکش انداز میں آہستہ آہستہ ہل رہی ہیں۔ باہر کی کھلنے والی کھڑکی سے جو اس بنگلے کے پاس بائیں باغ میں کھلتی تھی معطر اور دیوانہ وار ہوا ایک خوابی سی کے ساتھ اندر آ رہی تھی۔

اس نے کمرے کی اس حسین اور دلفریب سجاوٹ کا گہری نظر سے جائزہ لیا۔ بھینی بھینی مست خوشبوؤں کو ایک گہری سانس لے کر اپنے دماغ میں بھر لیا اور پھر اس نے کمرے کے دوسرے گوشے کی طرف ایک نظر ڈالی۔ اس کی عروس اس کی دلہن کمرے کے اس طرف والی کھڑکی کھولے اس کے ایک پٹ کے سہارے کھڑی تھی اور اس انداز میں باہر کی طرف دیکھ رہی تھی جیسے کسی کا انتظار اپنے ہوش و حواس کھو چکی ہو۔ اس کی حسین و خوبصورت آنکھیں جیسے کسی کا انتظار کرتے کرتے پتھرا گئی ہوں۔

وہ دبے پاؤں اس کے بالکل قریب جا کر کھڑا ہو گیا اور دلہن اس کی آمد سے مطلق بے خبر رہی۔ اسی طرح کھڑکی کے پٹ سے لگی ہوئی باہر تاریکی میں نہ جانے کیا تلاش کر رہی تھی۔

اس نے دیکھا اس کے کشمیری سیب جیسے سرخ و سپید رخساروں پر آنسوؤں کی ایک موٹی سی دھار خشک ہو گئی تھی جیسے برساتی ندی باڑھ آ جانے کے بعد خشک ہو کر اپنا نشان چھوڑ جاتی ہے۔ اسی طرح اس کے رخساروں پر آنسوؤں کی دو ندیاں باڑھ پر آ کر اپنا وجود چھوڑ گئی تھیں۔

شاید بہت رو لینے کے بعد اس کے دل کا بخار اب کچھ ہلکا ہو گیا تھا۔ اٹھتے اور دل کھاتے ہوئے طوفان کو اب قدرے قرار آ چکا تھا۔

اس نے اپنی اس عروس کو حیرت اور تعجب سے دیکھا۔ اتنی خوبصورت لڑکی! اس نے اس بلا کا حسن آج تک نہیں دیکھا تھا۔ وہ مبہوت ہو کر رہ گیا۔ لیکن اس نے بڑے حوصلے سے کام لے کر اپنے آپ کو سنبھال لیا۔

اس نے اپنے دل سے کہا۔

ایسا ملکوتی حسن!

اتنی خوبصورت لڑکی!!

اسے اپنے جگری دوست ہاشم کی پسند اور اس کی قسمت پر رشک آنے لگا۔

ہاشم کو اس لڑکی کی محبت کا فخر حاصل تھا۔ یہ ہے وہ فتنۂ قیامت جو ہاشم سے محبت کرتا ہے؟

اس کے دل میں ایک انانیت سوز خواہش پیدا ہونے ہی والی تھی کہ اس نے اپنی اس خواہش کا بیدار ہونے سے پہلے ہی گلا گھونٹ دیا۔

وہ اب مکمل طور پر ہوش میں آ چکا تھا۔ اس نے اپنے آپ پر قابو پا لیا تھا۔ وہ دو قدم اس قیامت کے پاس سے دور ہٹ گیا۔

پھر آہستہ سے کھنکارا!

اور وہ لڑکی یکبارگی چونک پڑی۔

اس نے اپنی مدہوش بنا دینے والی نظریں اوپر اٹھائیں اور وہ اپنے سامنے اجنبی آنکھوں کو دیکھ کر بوکھلا گئی۔

گھبرا کر اس نے اپنی نظریں پھر نیچے جھکا لیں۔ وہ غزال رعنا کو شرما دینے والی آنکھیں بھی جھک گئیں اور پھر خود بخود جھک گئیں۔

اس نے ہمت سے کام لیتے ہوئے اپنی نظریں اوپر اٹھائیں۔ وہ ایک مدہوش بنا دینے والے حسین مجسمے کی طرح سر جھکائے سامنے کھڑی تھی۔

اس کی سمجھ میں نہیں آ رہا تھا کہ وہ کہاں سے اور کس طرح بات شروع کرے۔ اس کی زبان جیسے گنگ ہو کر رہ گئی تھی۔ وہ دونوں اسی حالت میں بہت دیر تک کھڑے رہے۔

دور کسی گھڑیال نے رات کے تین بجائے اور اس آواز پر وہ چونک پڑا۔

وہ بھی چونک پڑی۔

وہ ہکلا کر بولا۔

"آپ بہت دیر سے کھڑکی کے پاس کھڑی ہیں۔ شاید تھک گئی ہوں گی۔"

وہ کچھ نہ بولی۔

اس نے پھر سوال کیا۔

"تھک گئی ہیں نا آپ؟"

وہ پھر بھی نہ بولی۔

"آپ اس صوفے پر بیٹھ جائیے۔" اس نے انتہائی نرمی سے کہا۔ "میں آپ سے کچھ ضروری باتیں کرنا چاہتا ہوں۔"

اس نے حیران ہو کر اس کی طرف دیکھا۔ اور پھر دوسرے ہی لمحے اس کی نظریں نیچے جھک گئیں۔

اس نے پھر درخواست کی۔

"بیٹھ جائیے نا صوفے پر!" اس نے کہا

"میں خود کھڑے کھڑے تھک گیا ہوں۔" اس نے سوچا اب کی بار وہ اس کا بازو تھام لے گا اور اسے زبردستی صوفے پر بٹھا دے گا۔ اس لیے اس سے پہلے کہ وہ اس کا بازو پکڑے وہ صوفے پر بیٹھ جانے کو مری ہوئی چال سے آگے بڑھی اور قدرے جھجکتے ہوئے کمرے کے وسط میں صوفے کے کونے پر بڑے سمٹے انداز میں بیٹھ گئی جیسے وہ پھانسی کے تختے پر چڑھا دی گئی ہو۔ جیسے [illegible]

وہ بھی دوسرے صوفے پر اس کے سامنے بیٹھ گیا۔ اس نے اپنی جیب سے چاندی کا سگریٹ کیس اور لائٹر نکالا۔

"اگر آپ کو ناگوار نہ ہو تو میں ایک سگریٹ پی لوں؟"

"جی!"

وہ آہستہ سے بولی۔

"شکریہ!"

اس نے سگریٹ جلا لیا۔

وہ سگریٹ کے ایک دو ہلکے ہلکے کش لگا کر بولا۔

"یہ شادی آپ کی مرضی کے خلاف ہوئی ہے؟"

"جی!"

وہ کچھ سوچ لینے کے بعد بولی۔

"پھر آپ نے یہ شادی کی کیوں؟"

وہ کچھ نہ بولی۔

کوشش کے باوجود وہ نہ بول سکی۔ اسے ایسا محسوس ہو رہا تھا جیسے اس کے حلق میں کسی نے کسی تیز ترین زہریلی چیز ڈال دی ہو۔ وہ بہت کچھ ایک ساتھ کہہ ڈالنے کی کوشش میں سرگرداں تھی لیکن اسے ایسا محسوس ہو رہا تھا جیسے کسی نے اس کے ہونٹ سی دیے ہوں۔ وہ بار بار اپنا سوال دہرا رہا تھا اور وہ مسلسل زبان کھولنے کی کوشش کر رہی تھی کہ وہ بولا۔

"ایک انتہائی عجیب و غریب خوشخبری میں آپ کو سنانا چاہتا ہوں۔"

وہ ہمہ تن گوش ہو گئی۔

اس نے کہا۔

"آپ کو مسٹر ہاشم کی بیوی بننا مبارک ہو!" وہ مسکرایا۔ "بس یہی خوشخبری آپ کو سنانے آیا تھا۔"

اس نے حیران ہو کر اپنی گردن اوپر اٹھائی۔ وہ مسحور پاگلوں کی طرح حیران و پریشان ٹکٹکی لگائے دیکھ رہی تھی۔ اس کی سمجھ میں نہیں آ رہا تھا کہ وہ آخر کیا کہہ رہا ہے۔ وہ بولا "آپ کی محبت آپ کو پیاری آپ کو مبارک ہو۔"

"دراصل میں سوچنے کے لیے بیٹھا کہ آپ سے شادی کی تھی۔"

"کیا فرما رہے ہیں آپ؟"

وہ یکایک لڑکھڑاتی ہوئی بولی۔

وہ نہایت اطمینان سے بولا۔

"وہی جس کی امید آپ کو مجھ سے نہیں تھی!"

"لیکن"

"تشریف رکھیے آپ۔" وہ مسکرایا۔ شاید اس طرح کا [illegible] اٹھایا ہے۔"

وہ صوفے پر بیٹھ گئی۔

اس بار وہ صوفے پر اچھی طرح اطمینان سے بیٹھی تھی۔ وہ اسے غور سے دیکھ کر بولا۔

"ہاشم میرا جگری دوست ہے۔ ہم دونوں بچپن کے دوست ہیں۔ میں اپنے دوست ہاشم سے بے پناہ محبت کرتا ہوں لیکن اس کم بخت نے یہ بات مجھے کبھی نہ بتائی کہ وہ آپ سے محبت کرتا ہے۔ اس نے کبھی اپنی محبت کا ذکر مجھ سے نہیں کیا۔ شاید اس لیے کہ وہ آپ کو بڑا راز دار رکھنا چاہنے والا ہے۔ انتہائی سچی اور پاکیزہ محبت وہ آپ سے کرتا ہے۔ اس نے کل کی بات ہے اپنی شادی سے صرف ایک دن پہلے مجھے یہ بہت بڑے راز کی بات معلوم ہوئی۔ اس کی بہن ریشماں نے مجھے بتایا کہ وہ میری ہونے والی بیوی یعنی آپ سے محبت کرتا ہے اور ریشماں ہی سے مجھے ساری کیفیت معلوم ہوئی کہ اس کی شادی کا پیغام آپ کے لیے آپ کے والد صاحب کے پاس گیا تھا جسے انہوں نے یہ کہہ کر ٹھکرا دیا تھا کہ وہ بہت غریب آدمی ہیں اور میرا دوست ہاشم ایک اوسط درجے کے خاندان کا چشم و چراغ ہے۔ بہت کوشش کی گئی۔ ہاشم کی والدہ صاحبہ اور والد صاحب نے آپ کے والد بزرگوار کے آگے ہاتھ تک جوڑے لیکن وہ اپنی جگہ سے ٹس سے مس نہ ہوئے۔ وہ اس بات پر اڑے رہے کہ وہ اپنی بیٹی کا ہاتھ ہاشم جیسے مفلس باپ کے بیٹے کے ہاتھ میں ہرگز نہ دیں گے۔ مجھے ریشماں نے بتایا کہ آپ بھی ہاشم سے بے پناہ محبت کرتی ہیں۔"

اور یہ کہ "آپ دونوں ایک دوسرے کے بغیر زندہ نہیں رہ سکتے۔" وہ کہہ رہا تھا اور وہ حیرت و استعجاب کے سمندر میں غرق ہکا بکا اس طرح دیکھ رہی تھی جیسے وہ کوئی انتہائی عجیب و غریب خواب دیکھ رہی ہو۔

اس نے سوال کیا۔

"آپ میرے دوست ہاشم سے محبت کرتی ہیں نا؟"

اس نے بے اختیاری میں اپنی گردن ہلا دی۔ اس کے ہونٹوں سے ایک زور دار آواز "ہاں" کی گونج نکل پڑی اور وہ بے اختیار اٹھ کر کھڑی ہو گئی۔ جیسے وہ ایک انتہائی حسین اور عجیب خواب دیکھ کر چونک پڑی ہو۔

وہ بے اختیار کہہ اٹھی۔

"خدا کی قسم یہ خواب نہیں ہے۔"

"بیشک یہ خواب نہیں ہے۔" وہ بولا "یہ ایک زندہ حقیقت ہے کہ آپ میرے دوست ہاشم کی ہونے والی ہیں۔"

"آپ۔۔۔" وہ بے اختیار اس کے قدموں پر گر پڑنے کے لیے جھکی۔ "آپ فرشتہ ہیں ٹوٹ کر بکھر جانے والی محبتوں کے مسیحا ہیں آپ۔"

اس نے اسے بازوؤں سے پکڑ کر سنبھال لیا۔

اور وہ بولا۔

"میں محبت کا پجاری اور محبت کرنے والوں کا فدائی پرستار ہوں۔ اور پھر ہاشم تو جگری دوست ہے میرا۔ اس کے لیے تو میں سب کچھ کر سکتا ہوں۔ اپنی جان تک بے دریغ اس کے لیے دے سکتا ہوں۔"

اس نے اسے پھر صوفے پر بٹھا دیا۔

"میں آج صبح ہوتے ہی اپنے اس حق سے جو اسلامی قانون، سماج، سوسائٹی، تہذیب اور قاضی صاحب کے ذریعے عطا ہوا ہے دستبردار ہو جاؤں گا۔ آپ میری بیگم نہیں بلکہ میری بہن ہوں گی اور پھر میں اپنی بہن کا نکاح اپنی خواہش اور اپنی ذمہ داری پر ہاشم سے کر دوں گا۔ مجھے بھی مسرت حاصل ہو گی اور میرے دل پر رکھا ہوا بہت بڑا بوجھ اتر جائے گا۔"

وہ اسے غور سے دیکھ رہی تھی۔

"اب تو خوش ہیں نا آپ!"

"آپ نے مجھے حرام موت مرنے سے بچا لیا ہے۔" اس کی خوبصورت آنکھیں ڈبڈبا گئیں۔

اس نے اس کے سامنے اپنی مٹھی کھول دی۔ اس کی چاند جیسی مہندی لگی ہتھیلی پر ایک چھوٹی سی شیشی لرز رہی تھی جس پر "زہر" لکھا ہوا تھا۔ "اپنی محبت اپنی عصمت کی موت سے پہلے یہ زہر قاتل میرے لیے تریاق بننے والا تھا۔"

اس نے اس کی ہتھیلی پر سے زہر کی وہ شیشی اٹھا کر کھڑکی سے باہر پھینک دی۔

"لیکن۔۔۔" وہ جیسے سہم کر بولی "اگر وہ زہر پی چکے ہوتے تو؟"

"اس نے زہر نہیں پیا۔" وہ بولا "میں نے زہر کی جگہ آب حیات پلا دینے کا وعدہ اس سے اپنے نکاح سے پہلے ہی کر لیا تھا۔ اور اسے میری بات پر بھروسہ اس لیے ہو گیا تھا کہ وہ مجھ پر بھروسہ کرتا تھا۔"

اس کی آنکھیں حیرت و مسرت سے چمک اٹھیں۔ اس نے سکون و اطمینان کی ایک ایسی سانس لی جو دوبارہ اسے نصیب ہونے والی نہیں تھی۔ جس کا تصور بھی وہ قریب نہیں کر سکتی تھی۔

اس نے اس سے پوچھا۔

"تم نے اس شادی سے انکار کیوں نہ کر دیا۔ تم تو پڑھی لکھی ہو؟"

"نہ جانے کیوں؟ بار بار ہمت کی لیکن بہت جرأت کی تھی میں نے۔ انتہائی قوت ارادی سے میں نے کام لینا چاہا لیکن نامراد یہ زبان ہی نہ کھل سکی۔ شاید اس لیے کہ اپنے خاندان اور اپنے ماں باپ کی عزت مجھے اپنی محبت اور اپنی زندگی سے بھی زیادہ عزیز ہے۔" وہ انتہائی سنجیدگی سے آبدیدہ ہو کر بولی۔

"اگر آپ فرشتہ نہ ہوتے یا کوئی اور ہوتا تو آج کی صبح کا نور میری قسمت میں نہ ہوتا۔ آنے والی صبح اپنے ساتھ میرا کفن لے کر آتی اور ایک نہیں دو جنازے ایک ساتھ اس سر زمین پر اٹھتے اور پھر ہماری محبت افسانوں میں ڈھل جاتی۔"

وہ گلوگیر آواز میں بولی۔

"آپ کا یہ احسان محبت کی دنیا میں ہمیشہ یاد کیا جاتا رہے گا۔ محبت کرنے والے جس کی قسمیں کھایا کریں گے۔ آپ نے دو محبت کرنے والی ہستیوں کو ایک انوکھی زندگی دی ہے جو دنیا کے لیے ایک نئی انوکھی اور پہلی مثال ہے۔"

اور پھر اسی صبح کو اس نئی انوکھی اور پہلی مثال پر ہر چہار طرف سے چہ میگوئیاں ہونے لگیں۔ لوگ حیرت و استعجاب کے سمندروں میں غوطے کھانے لگے۔ طرح طرح کی باتیں ہر طرف سے بنائی جانے لگیں۔ بہت سی باتیں اٹھیں۔ بہت کچھ برا بھلا بہت سے لوگوں نے کہا لیکن اس پر اس کا کوئی اثر نہ ہوا۔

وہ اپنی بات پر قائم رہا۔

اور اس کی بیاہی جانے والی دلہن کا باپ چیخ پکار کرتا رہ گیا۔ قانون، مذہب، سماج، سوسائٹی دنیا کے رسم و رواج اس کا کچھ نہیں بگاڑ سکتے تھے۔

وہ سب کے سب بے دست و پا اور لاچار تھے۔ وہ ان سب پر طنز کرتا ہوا ان کے نام کے نعرے لگا رہا تھا اور پڑھے لکھے غلط قسم کے سماج اور قدروں کے اندھے پجاری اپنے ہونٹ کاٹ رہے تھے اور اسے موٹی موٹی گالیاں دے رہے تھے اور وہ مسکرا رہا تھا اور قاضی صاحب ان دونوں ایک دوسرے پر مرنے والوں کا نکاح پڑھا رہے تھے۔

انہوں نے ہاشم سے پوچھا۔

"میں نے زہرہ بنت اکبر علی کو تمہارے نکاح میں ان دو گواہوں کے درمیان بعوض پچاس ہزار روپے مہر سکہ رائج الوقت کے دیا تمہیں قبول ہے؟"

"قبول ہے!" ہاشم نے خوشی سے جھوم کر کہا اور اس کی نظریں بیک وقت اپنے دوست ساجد کی طرف اٹھ گئیں۔

اس کی آنکھیں بھیگ گئیں۔ وہ کچھ کہنا چاہتا تھا لیکن اس کا گلا رندھ گیا تھا۔

وہ بے اختیار ساجد سے لپٹ گیا۔

گھٹی ہوئی آواز میں بولا۔

"میں تمہارا عظیم احسان زندگی بھر نہ بھولوں گا۔"

"پاگل!" ساجد نے اسے زور سے بھینچ لیا۔

"یہ تو ہم نوجوانوں کا فرض ہونا چاہیے کہ ہم پاکیزہ محبتوں کا احترام کرنا سیکھیں!"

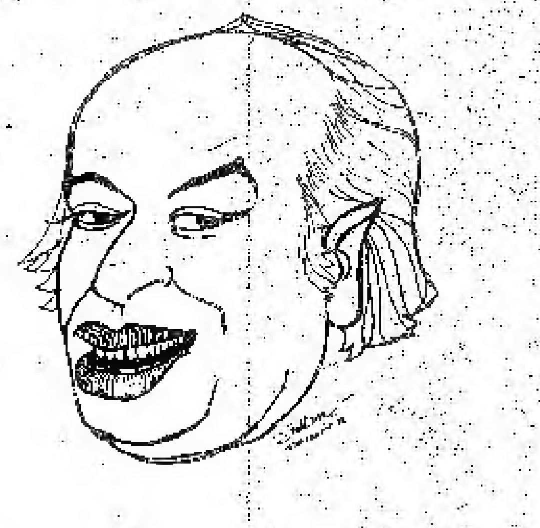
کریسنٹ انٹرنیشنل
شور شٹوکینڈا

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

محدود سیاسی سرگرمیوں کی اجازت

جمعیت علمائے پاکستان کے سربراہ مولانا شاہ احمد نورانی نے یہ مطالبہ کیا ہے کہ محدود سیاسی سرگرمیوں کی اجازت دی جائے۔ اپنے اس مطالبے کے حق میں انہوں نے ایک دلیل تو یہ دی ہے، جس کا ذکر دوسری سیاسی جماعتوں کے رہنما بھی کرتے رہتے ہیں کہ صرف اسی طرح انہیں اپنے کارکنوں اور عام لوگوں سے ملنے، ان کے احساسات و مسائل سے آگاہ ہونے اور انہیں اپنا نقطۂ نظر سمجھانے کا موقع مل سکتا ہے۔ [illegible]

[illegible]



کیا یہ درست ہے؟

[illegible]

ضیاء الحق اور ضیاء الرحمٰن

اندھیرے تو فضلِ الٰہی نے تا سحر
خدا، دل کی یہ آرزو بھی نکالے
اِدھر بھی ضیا ہے اُدھر بھی ضیا ہے
یہ کیا جو مل جائیں دونوں اُجالے

[illegible]

تو اپنی خودی کو کھو چکا ہے
کھوئی ہوئی شے کی جستجو کر
تاروں کی فضا ہے بیکرانہ
تو بھی یہ مقام آرزو کر

اس کی تقدیر میں محکومی و مظلومی ہے
قوم جو کر نہ سکی اپنی خودی سے انصاف
پرورش پاتا ہے تقلید کی تاریکی میں!
ہے مگر اس کی طبیعت کا تقاضا تخلیق

کچھ اور چیز ہے شاید تری مسلمانی
تری نگاہ میں ہے ایک فقر و رہبانی
سکوں پرستی راہب سے فقر ہے بیزار
فقیر کا ہے سفینہ ہمیشہ طوفانی

بھٹو نے حالیہ تحریک کے متاثرین کے نام پر ایک ملک سے مالی امداد مانگی تھی: غفور احمد

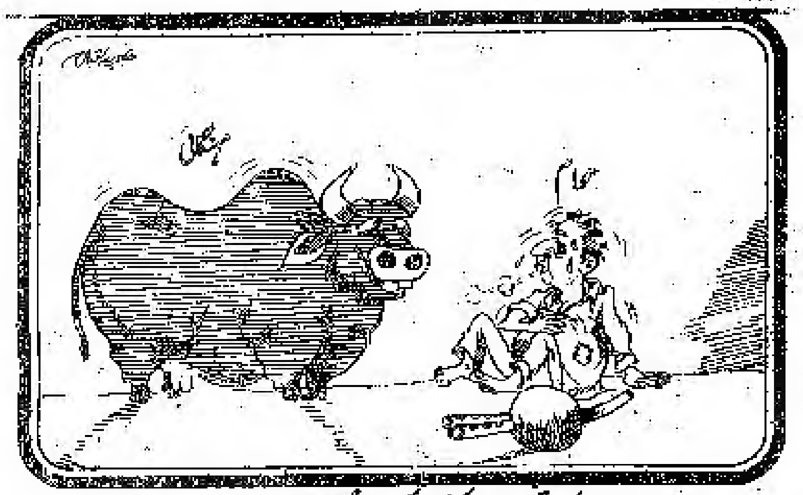
زرعی ترقیاتی پروگرام میں لاکھوں روپے کے خورد برد کی تحقیقات کی جائے

قومی اتحاد برسر اقتدار آ کر زرعی انقلاب کے ذریعے عوامی خوشحالی میں اضافہ کرے گا

امن کا نوبل انعام

صدر انور السادات کو نامزد کر دیا گیا

ناہجرہ — روزنامہ اخبار الاہرام نے انکشاف کیا ہے کہ صدر انور السادات کو امن انعام کے لیے ... امریکہ جائیں گے ...



ایف ایس ایف کے دس ہزار جوانوں کو پنجاب، سندھ اور سرحد کی پولیس میں شامل کر دیا گیا

بلوچستان کو صرف فنی عملہ مہیا کیا گیا ہے

فیڈرل سیکورٹی فورس کا اسلحہ اور دیگر سامان بعد میں تقسیم کیا جائے گا

ایران نے علامہ اقبال کا یادگاری ٹکٹ جاری کیا

ملک بھر میں صد سالہ جشن

عقیدت و احترام سے منایا جا رہا ہے

محمد احمد خاں قتل کیس میں استغاثہ کے مزید تین گواہوں پر جرح مکمل ہو گئی

بھٹو تین ہفتوں کی غیر حاضری کے بعد عدالت عالیہ میں پیش ہوئے

سابق وزیر اعظم بے حد کمزور نظر آ رہے تھے

مصطفیٰ گوکل کو مشیر مقرر کر دیا گیا

حمیرا اشرف عباسی کی نظر بندی ختم کر دی گئی

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مسلم لیگ کے سربراہ بھٹو کے آلۂ کار بنے ہوئے ہیں : صاحبزادی محمودہ بیگم کا الزام

[illegible]

سعودی عرب کے فرمانروا نے اصغر خان کو شرف ملاقات نہیں بخشا

[illegible]

اصغر خان سے مختلف وفود کی ملاقات

[illegible]

اسپرین کھانے سے دل کا دورہ نہیں پڑتا

[illegible]

میر امیر مصطفیٰ کھر کا پیپلز پارٹی چھوڑنے کا کوئی ارادہ نہیں

[illegible]

بیرون ملک سے آنے والے شخص کو زخمی کر کے لوٹ لیا

[illegible]

افغانستان کے لیے دس ہزار ٹن چاول کا عطیہ

[illegible]

بھٹو کے برطانوی وکیل کی آمد کا مقصد

[illegible]

بھٹو کو جیل تک پہنچانے والے مفاد پرست آج بیگم بھٹو کے چہیتے بنے ہوئے ہیں

پیپلز پارٹی کے کارکنوں کا احتجاجی جلسہ

[illegible]

متحدہ عرب امارات جانے والے غیر ملکیوں کے راہداری ویزے منسوخ کر دیے گئے

حفاظتی اقدامات سخت کرنے کے لیے نجی اسلحہ رکھنے پر بھی پابندی عائد کر دی گئی

[illegible]

اب وزیر اعظم اور وزراء اعلیٰ پر بھی نئے احکامات کا اطلاق ہوگا

صدر مملکت نے دو نئے حکم جاری کر دیے

[illegible]

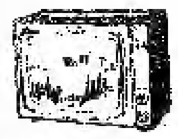
چیف الیکشن کمشنر کو خصوصی اختیارات دے دیے گئے

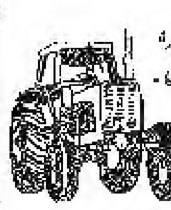
مارچ ۱۹۷۷ء کی انتخابی بدعنوانیوں پر بھی کارروائی کی جا سکے گی

مارشل لاء کا حکم ۲۵ جاری کر دیا گیا

[illegible]

انارکلی بازار انٹرنیشنل





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اسلام سے بڑھ کر غریبوں اور مظلوموں کے حق میں کوئی انقلاب نہیں، عقیدت رکھتے

مغربی جرمنی سے نکالے گئے ۳۹ پاکستانی خصوصی طیارے سے کراچی واپس بھیج دیے گئے

ایف ایس ایف میں چھرا گھونپنے والے اور ماہر نشانہ باز دستے شامل کیے گئے

ڈاکٹر محمد اجمل سعادت کے سربراہ ... اور بھارت کے علی سردار جعفری بین الاقوامی اقبال کانگریس میں اپنے مقالات پڑھ رہے ہیں

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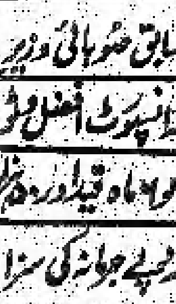

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[illegible] راولپنڈی میں [illegible] ملاقات کی

[illegible]

قومی اتحاد کی اب پہلے سے زیادہ ضرورت ہے، ولی خان

[illegible]

ڈاکٹر اے ایم مالک انتقال کر گئے

[illegible]

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[illegible]

پیپلز پارٹی میں شمولیت سے انکار پر متعدد افراد کو مارپیٹ کا نشانہ بنایا گیا

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[illegible]

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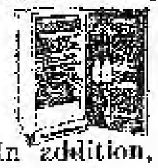

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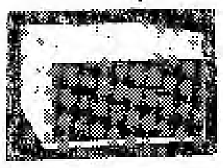

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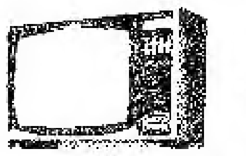

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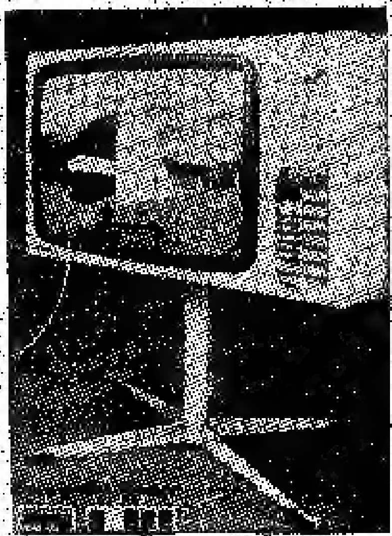

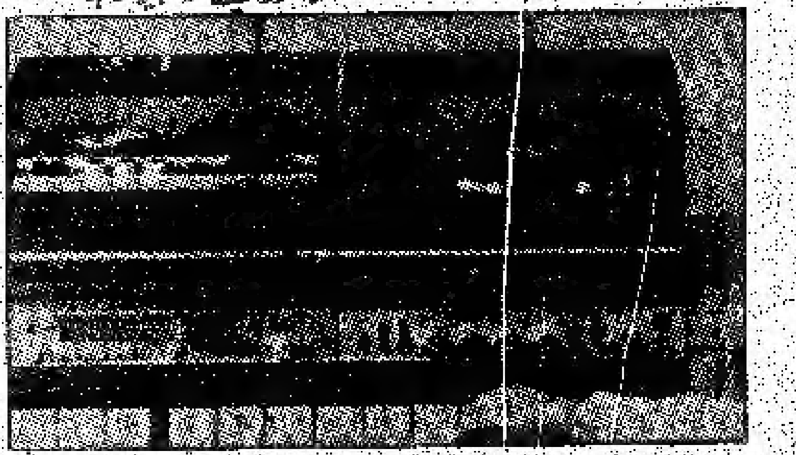

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